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the convicts in New South Wales and Van Dieman's Land, danger might naturally have been expected; but he and his companion traveled in the woods for months, unarmed, both by day and by night, both among the convicts and among the aborigines; they went out under the protection of the Prince of Peace, and they passed along uninjured. In South Africa they had fire arms, for the purpose of defending themselves against wild beasts and for obtaining food; but they found little use for them for those purposes. They had afterwards to go among the Caffres and Bushmen on horseback, and they went unarmed, and sometimes unattended altogether; but they met with no molestation. On entering into Caffreland, they were introduced to Macromo, the chief, as friendly people. 'Yes,' said the chief, 'I see that they are friendly people, for they do not bring guns, but only whips for their horses.' They traveled through Caffreland, and in consequence of their being without fire-arms, the people came out and held friendly intercourse with them.

"It might be said that that was in a time of peace; but when G. A. Robinson went among the people while they were in a state of aggression in consequence of their having been ill-used by the colonists, when he went for the purpose of conciliating them, he went among them unarmed. He held up both his hands as he approached them to convince them that he had no weapons; and he succeeded in gaining their ears, and made treaties of peace with them. Another person named Lyon, went amongst the people, who were accounted most barbarous and cruel, and he also went amongst them unarmed; he remained amongst them long enough to learn their language, and though alone, maintained with them the most friendly terms. Another person, R. Gush, rode among the Caffres, and succeeded to save the town of Salem from being burned. Another case was that of a missionary, named T. L. Hodgson; he had intercourse with the Bechuanas, for the purpose of reconciling them and a contending party. He was unarmed, and attended by a single Hottentot. He went to the chief, and asked him for some food. The chief said, 'Are you not afraid?' His reply was, 'No, for I am come to make peace. Will you give me some milk, for I am hungry.' The chief ordered some milk to be given him, and promised to consider the question of peace. The missionary felt that he was on the work of God, and if his life was sacrificed he was content. He laid down to sleep in the open air, wrapped in a cloak, and he awoke in safety, for the Lord sustained him. He heard in the morning, that the people had consulted whether they should kill him and eat him, or whether they should accede to his terms. They did the latter. The result was that the chief received a missionary, and sat while the gospel was proclaimed in his own house."

AGENCIES.

EXTRACTS FROM REV. D. O. MORTON'S REPORT.

In the summer quarter the cause of peace was pleaded, and labors performed in the following places: Belchertown, Phillipston, Royalston, South Royalston, Gardner, Westminster, Petersham, Barre, New Braintree, Athol, and Templeton in Massachusetts, and Rindge, Jaffrey, Peterboro' and Hancock, N. H. In nearly all these places I have

preached or lectured in the churches of the different religious denominations, was kindly received; and found the message of peace to be welcome. In all the places mentioned, except one, pecuniary aid was granted at the time of my visit. Many copies of the *Advocate of Peace* were taken, some of the Prize Essays and bound volumes of the Society were sold. If these various publications are duly read and pondered, they cannot fail to produce happy and lasting impressions.

It is not in the nature of peace to create an excitement; but the love of it in good and virtuous minds is innate, deep-seated and universal. In a few cases I have seen some scintillations of the war-spirit; but they were solitary and transient, like electric flashes in a dark and stormy night. When the spirit of war and the spirit of peace have come in contact, the latter has been entirely triumphant. It is hard to quarrel with kindness; "love worketh no ill to his neighbor." An aged man, when addressed on the subject of peace, became excited, probably through some misapprehension, and said, "he would have nothing to do with the subject. He had served his country in the war of the revolution and fought her battles, and got nothing." You have a pension, sir. "No." You have been paid for your services, I suppose. "No." Have you had no remuneration? "Nothing." Well, then, in your case, the country is much in the fault; if they hired you to fight, they ought certainly to pay you for fighting. Being convinced that it was not the purpose of the Peace Society to conflict with any of his rights and privileges or lawful claims, he became very pacific. The frown on his countenance was converted into a smile.

DIFFICULTIES OF PEACE FROM THE GOVERNMENT QUESTION. Respecting the abolition of war, and the prevalence of peace among the nations, difficulties exist in some minds, but for the most part they are easily removed. An exposition of the principles of peace, and of the plans and labors of Peace Societies, is in general entirely satisfactory. The principal difficulty, in the minds of some worthy persons and cordial friends of peace, is, that they do not understand how far the pacific precepts of the gospel are to be literally obeyed; and when and where, if at all; they are limited by other passages, which speak of the origin and authority of civil government, and the duty of a prompt obedience. The difficulty may be expressed thus: does our duty as *citizens* conflict with our duty as *Christians*? A general answer, like the following, has been sometimes given. If there be a discrepancy here, it is one for which we are not accountable: it is a difficulty in the Bible itself. We may rest assured, however, that the truths and precepts referred to are perfectly harmonious; though we may not in all cases be able to see the exact agreement. It would be folly to renounce acknowledged truths or principles for such a reason. Though we cannot see every thing with microscopic accuracy, yet there is a wide and mighty difference between slaughtering men, guilty of no crime, merely because they belong to a certain nation, wear a peculiar dress, or are found in a given place; and, punishing the guilty, after due trial, according to law. The former is war; the latter the administration of justice.

The general opinion of the friends of peace is, that civil government is an ordinance of God; and that the pacific doctrines and precepts of Christianity are not hostile, but friendly, to civil government, and essential to its permanence and success; that the peace of the world is to be sought, not in the overthrow of civil government, but in its renovation.

ENCOURAGEMENTS.—There is an increasing interest felt in the cause of peace. The glitter and bustle of military parade have lost their charms. The love of war, if it ever existed, has in a multitude of minds become extinct. War-stories have ceased to be current, and are seldom told, but for the purpose of showing its sinfulness and its horrors. A great change in public sentiment has commenced; and though its progress is comparatively slow, its final result is not doubtful. A little leaven has been cast into the great mass of human intellect and feeling; and it will continue its silent, but effectual operation, till the whole is leavened; till

“Peace o’er the world, her olive wand extend,
And white-robed innocence from heaven descend.”

In some instances children have manifested a strong interest in the cause of peace. In one place, as I was repassing a house, where I had just called and received pecuniary aid, two children, one a boy of six or seven years and a little sister two years younger, came running out to meet me holding up their hands. It was needful to hold my horse carefully, lest I should drive over them. “Children,” said I, “what do you wish.” They answered, each one, by holding up a piece of silver. One gave me six and a quarter cents, and the other five, for the peace of the world. I gave to each a book; their countenances looked bright like the morning; and their little hearts beat high with joy. In another town, I called on a family, which I had not seen before. Having rested a little, shared their hospitality and received aid for the cause I was pleading, I was about to depart, when an only son of ten or eleven years, who had listened attentively to the conversation, said, “Can’t we have a meeting in the school-house this evening?” meaning a lecture on peace. An only daughter, who was younger, joined in the request. I asked the father what he thought of it. He said, the time was very short, only one hour to give notice of the meeting and to assemble; still if information were circulated, he thought a number would convene. And to settle the question, he said to his son, “Get the cows, and then notify the people.” The first thing being done quickly, the boy ran to to the village, enlisted two or three boys in the service; and they, running to and fro, soon notified all who could conveniently attend. The meeting was well attended and pleasant; seeds of peace were sown, which may spring up and bear fruit at a future day.

TRIVIAL CAUSE OF WAR.—When visiting the family just mentioned, they spoke of “the battle of grasshoppers.” Not knowing to what they referred, I asked for an explanation; and the following story was told:—An Indian woman, with her little son, went to visit a friend of another tribe, who lived near. On the way, her son caught a grasshopper, and carried it in his hand. When she had arrived at the cabin of her friend, her child, about the same age of its little visiter, wanted the grasshopper. The children could not agree who should have it, and quarrelled. Soon the mothers, each unwilling to see her own child abused, became parties in the strife. Next came the husbands, and fought, each for his wife and his child; and soon the warriors of both tribes were engaged in fearful combat, and a bloody battle was fought; which, from its origin, was called the battle of grasshoppers. Many fell, and were buried in a common grave. A revolutionary soldier, lately deceased, told my friend, that he had been at the place where the event occurred, and had seen the mound, which was raised

over the slain. I have since heard of this bloody affray from another quarter. Admitting the truth of this story, is it strange that a grass-hopper should be the occasion of a battle among savages, when mighty kings, and states, and empires have fought and fallen for an airy nothing. A bucket once occasioned a dreadful war in Italy. In the middle ages, half of Europe poured into Asia, and fought and bled for an empty sepulchre; and millions of lives have been sacrificed, and rivers of blood shed, for an imaginary thing, called "the balance of power."

AN INSTANCE OF THE WAR-SPIRIT.—An aged and worthy friend, in narrating some of the events of the American Revolution, seemed to kindle into the ardor and fire of war. He had always, when he thought of it, felt indignant that the Americans should abandon Ticonderoga, and fly before the British. He said, the American General, St. Clair, was "a traitor. They called him *Sin-clear*; but for my part, I think he was full of sin, as an egg is full of meat. If I could have had an opportunity, I would have shot him with as good an appetite, as ever a hungry man ate his breakfast." Such was the feeling, at the time, of a venerable man of fourscore years. How hard to conquer the spirit of war!

THE SECRETARY'S LABORS.

We have no room to give in detail or abstract, and must content ourselves with saying, that he has, since the date of our last account, been lecturing in Connecticut and this State. In the former he spent about two months, and visited Tolland, North Coventry, Vernon, Rockville, Ellington, Hartford, Farmington, New Britain, Weathersfield, Rocky Hill, Middletown, Meriden, Northford, North Haven, New Haven, Milford, Waterbury, and Southington. In all those places he was received with favor, and in some had much larger audiences than had ever before assembled to hear on the subject of peace. He has preserved some interesting sketches of his reception; but our limits forbid their insertion here.

Since his return from Connecticut, Mr. B. has been laboring for the most part in this vicinity; but we can copy only one specimen of what he has been doing:

"On Saturday I left Boston in the cars, and after making arrangements on my way for lectures in Marblehead, Beverly, and Manchester, reached at night the hospitable residence of the Rev. C. M. NICKELS, in Gloucester. On the Sabbath I preached one part of the day for the Rev. W. GALE, Rockport, and the other for Mr. N. in G., and in the evening to a very good audience assembled in the Unitarian church from the different denominations in the place. The next evening I lectured again in Rockport, and under the guidance of an excellent deacon, went the next day to see our old and new friends, for the purpose of getting our publications circulated. I found, with a very few exceptions, an excellent spirit. The place, dependent almost entirely on the fisheries, has suffered extremely from the depression of that business; but I obtained, in spite of the times, an increase of our subscribers; no slight proof of their interest in the cause. Good people